



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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## Let's "Keep Our Eyes On The Prize": Sustainable Justice!

by Alfred F. Andersen

The central message in this essay follows directly from the first statement in the flyer announcing the 1990 TOES "Summit":

*The Other Economic Summit (TOES) is an international forum to explore the environmental, social and economic concepts and practices upon which a sustainable and just society can be built. [Emphasis added.]*

The inclusion of the word "just" in this statement of purpose is both significant and unusual in today's emphasis on "survival" and "sustainability" pure and simple. In the battle among advocates of a sustainable environment and a sustainable global marketplace, I suggest that our basic concern should be for what might be called "sustainable justice." Note the following statement by Gro Harlem Brundtland, Chairperson of the World Commission on Environment and Development:

*The 1972 UN Conference on the Human Environment brought the industrialized and developing nations together to delineate the "rights of the human family to a healthy and productive environment. A string of such meetings followed: on the rights of people to adequate food, to sound housing, to safe water, to access to choosing the size of their families. The present decade has been marked by a retreat from social concerns. [Emphasis added.]*

I regret this "retreat" and I plead for returning to the social concerns which were central in the 1972 UN Conference and at several subsequent UN Conferences, including the one on "Human Settlements" in 1976 in Vancouver, B.C., Canada. I clarify my concern in this regard.

In our concern for the physical environment and the economic environment, let us not forget the social environment. Let us not forget that the very term "environment" implies only instrumental value; that is, it has no importance apart from the Life for which it serves its environmental function. And let us not forget that it is the moral and spiritual quality of that Life which must remain our primary concern. In the words of the African American spiritual, we must "Keep our eyes on the prize." And that prize, I suggest, must be "sustainable justice."

Life can be good. For some of us it is even now very good: exciting, invigorating, with dramatic options and adventures ever beckoning, and with means to pursue them.

But for hundreds of millions of fellow sentient beings on this earth, with the same inalienable right to "life, liberty and the pursuit of happiness" as you and I have,

life is misery, starvation, disease, and, despite, sincere efforts on the part of a compassionate and courageous few, getting worse.

Nor is this only a recent trend. Its causal roots are deeply imbedded in our political, economic, and other social structures. Thus, the final press release by non governmental organizations meeting at the 1976 United Nations Special Conference on Human Settlements in Vancouver, B.C. emphasized the following:

*We considered that these problems can only be solved by a global and integral approach which has to go to the heart of the matter and transform the economic, social and political structures which caused them, at both the national and international levels.*

I participated in formulating that statement, and I remain committed to it. Thus, whereas I share the concern for a "sustainable" environment, I am even more concerned that both the benefits and the costs from such a sustained environment be humanely and equitably shared among all this earth's sentient beings, both human and nonhuman.

At present the most aggressive and acquisitive of our species are continuing to seize an increasingly unjust share of those benefits. And it is that continuing injustice which, in my opinion, is the main cause of the current threat to both economic and environmental sustainability. Those who exploit with impunity their fellow human beings cannot be expected to stop short of exploiting with even more impunity the non-human environment, except, of course, as they perceive their interests to be threatened. Even then, they tend to neglect their own social, spiritual, and long-range interests and tend to impose the costs of any environmental protection or recovery on those already oppressed and disenfranchised!

On the other hand, if our basic commitment were to justice for all beings, then we would see to it that the environment upon which we and all future beings depend for Life itself would not only be sustained, but brought to an unprecedented state of ecological health, and the benefits from it more justly shared than before. In the remainder of this essay I will suggest a major way in which our environment must be shared if we

are to have even a modicum of the justice which our consciences cry out for in this day of such widespread global oppression.

What is this "environment" upon which we are all so dependent--young and old, rich and poor, female and male, regardless of race, culture, or religion? As I will use the term it will include not only the air we breath, the water we drink, the wind, the rain and the increasingly unshielded rays of the sun. It will include all that we ambiguously refer to as "Nature" and "natural processes." It will include all that operates by what we call "natural laws." Thus, it will include the biological and psychological processes of our bodies, including urges and desires which influence so strongly our options for choice.

But sentient beings who are conscious of all this, and especially we humans, increasingly understand how the various parts of Nature function. We are the temporary earthly recipients of all this. And the basic moral challenge we humans face in relation to this multifaceted and awesome privilege of enjoying this environment seems to me to be this:

*How do we choose to interact with the environment and with each other in ways which are just to present inhabitants as well as fair (by way of sustainability) to foreseeable future generations?*

There is a "natural" tendency among us humans to exploit the environment for our own purposes except as the purposes of others, or our own consciences, restrain us. And this natural tendency has led the most aggressive and acquisitive down through the ages to first seize control or "ownership" of this our common environment for their own purposes. Then, except as their consciences restrained them, they first fought off and subjugated all contenders, and then, becoming more sophisticated, set up economic and political structures designed to give token voice and shares to "the hindmost" while still retaining central control and the lion's share of all benefits.

Let us be clear about certain crucial, basic facts. All our material needs are

met by way of what we ambiguously call "Nature" and natural processes. In response to our choices, Nature will take a different productive course from what it would have taken, but it is Nature which "produces" all material property in this world. Even the most automated factory is Nature working. As one who has designed automatic machinery, I have come to realize this. Thus, all physical power is generated and all material property is produced by Nature operating in accordance with what we call "natural laws." To the extent that we humans come to understand Nature and Nature's ways of working, and then respond to Nature's opportunities with carefully crafted choices, we find that Nature will, in turn, respond dramatically in our behalf.

Thus, in this increasingly capital-intensive economy, Nature is still our basic capital, whether in its pre-human state of raw land or in a state modified via human choices into agribusiness, houses, roads, airports, factories, offices, computers, automobiles, airplanes, and the urban infrastructure generally.

Granted, that if someone thus modifies Nature's resources into a "better mousetrap," a more productive garden or factory, or a more effective organization of fellow human beings (i.e., generates her/his own economic capital) then s/he has a natural right to the added economic advantages which accrue. But a major thesis of this article is that all such additions to productive capital ride on the back of what I call "our common heritage": namely, all land surface; all natural resources, above, on, and below the ground; all "modifications" in this basic capital produced by unidentified persons in previous generations (much of modern science and technology, many of our factories, roads, and infrastructure); and many cultural intangibles in the form of organizational techniques and economic and political structures. All this no person living can rightly claim to have generated by his "choices," and thus must be considered our common heritage.

Yet, at present, all over the world, monopoly ownership of this, our common heritage, has been first outrightly seized, and then the seizure "legalized," by the most aggressive

and acquisitive, generation after generation. And instead of governments protecting against such unjust monopolizing, governments are generally in complicity with it, because they have been largely established by the most aggressive, specifically to protect their monopolist and unfair practices.

Thus, our political challenge is to design and institute political structures which will provide a just process for distinguishing between that capital which is rightly our common heritage and that which is rightly privately owned. The former should then be held in trust, rented out to entrepreneurs at fair market value (with appropriate environmental restrictions) and with the income from such rentals distributed in fair ways among the general population as a basic economic right.

Clearly, such a "rental" charge to modern entrepreneurial capitalists would put a major crimp in their style. But isn't this environmentally and humanely imperative? On the other hand, if such fair sharing of the benefits of our common heritage were actually to be brought about, resistance to technology per se on the part of the ordinary working person would largely collapse, because the more technological a society became the greater the market value of our common heritage, and thus the greater the ordinary person's dividend from renting it out.

In this and other ways it seems to me crucially important that the environmental movement return to the social responsibility concerns which largely motivated the 1972 UN Conference on the Environment. And it seems especially important that the 1992 UN Conference on the Environment in Brazil be so motivated. Such economic restructuring wouldn't remove all oppression from the world, but it would go a long way toward structuring life on earth with consideration for "justice for all," whether in relation to the environment or to any other moral challenge in our day or in the future.



## 2001: A Vision Of The Urban Anabaptist Future

by Charlie Kraybill

As the new millenium dawns, Anabaptists are doing a new thing in the city: building an inner-city Hutterian colony--or, rather, a confederation of contiguous alternative colonies--populated by thousands of non-violent, simple-living sectarians (all stripes of Hutterites, Amish, Mennonites, Brethren, Quakers, Catholics, Jews, Waldensians, Moravians, Unitarians, humanists, hippies, anarchists, etc.)

The project is initiated by the Hutterites partly for practical reasons, i.e. the shortage of farmland out West coupled with the Hutterian population explosion makes it necessary for them to continually "branch out" and establish new colonies. More importantly, the initiative stems from a spiritual "quickening" among the Hutterites in the early 1990s, much like the one that occurred among the "old" and Amish Mennonites 100 years earlier, in the late 19th century.

The Hutterites realized that they'd lost their original missionary vision for going into the marketplaces and street corners, as the first Christians and Anabaptists did, inviting people to share their communal life. They also realized that geographical isolation no longer protects them against worldly influences, as it did in times past. So they decided to "branch out" to the South Bronx, establishing their own "city on a hill" where they could influence the world instead. They bought a large tract of abandoned land and buildings (10 square blocks at once, to frustrate the profiteering schemes of real estate speculators and developers), shipped in a couple thousand of their own people, invited like-minded folks to join them, started up a few "cottage" industries and are building what they say is a true, first-century, Christian community--an urban one--like the early Christians in Jerusalem, and the early Anabaptists in the cities of central Europe.

This community is dense, diverse, self-sustaining, auto-free and without a

"steeplehouse" in sight. For instead of establishing storefront churches and preaching evangelical doctrine (practiced too much, and with little effect, by the Mennonites), these "city Hutterites" take their cues from the examples of Dorothy Day, Peter Maurin and Ammon Hennacy of the Catholic worker movement, who the Hutterites recognize as 20th-century pioneers of the 21st-century urban Anabaptist movement.

It is an Anabaptist Worker neighborhood, merging centuries-old communal experience, voluntary poverty and non-violent activism with urban hospitality to the poor. It's a city-church community, totally separated (not geographically, of course) from the world, where residents try to live according to Jesus' "first shall be last, last shall be first" philosophy. As a result "Hutterville," as the neighborhood's been dubbed, is a haven for the city's derelicts, bums, tramps, tormented souls, assorted riff-raff and other of "God's ambassadors." The Hutterites welcome them all--to participate in community life to the extent they care to, or lounge under a tree till free food is served at the community dining hall. No coercion, no rejection. In this environment, thousands of "crazy" people off the streets have become miraculously coherent--and highly-valued--community residents in a short time.

Instead of engaging in a lot of well-intentioned talk over what needs to be done about our cities' neighborhoods, the Hutterites simply have decided to do what needs to be done. Why? Mainly because Jesus wants it that way, say the Hutterites.

For more information write to Charlie Kraybill, 139 Corson Avenue, Staten Island, NY 10301.



## Conference Report 1990

by John W. Blakelock

For those who gathered in Yellow Springs, October 19th thru 21st there were a number of surprises. There was singing, good food, a cabaret dreamed up in the twinkling of an eye, for, as Betty Dyson put it, "The human mind is often most creative when working under pressure." For all, the notion of family was expanded to encompass a vast range of human interaction.

To kick off Community Service's weekend conference on creating family clusters, John Gibson lit a candle. "This is where we all came from," he said. "The light on the big bang, some fifteen billion years ago. A trillion galaxies racing out from each other into space. Somewhere along the way, in our corner of the milky way, there was a supernova. And out of that resulting cloud of gas and dust, a solar system condensed, and in a few short years you have Beethoven's Fifth Symphony. We find ourselves at a very creative point in the evolutionary spiral. The universe has transferred a whole lot of the responsibility for what happens on our planet to homo sapiens--and that's uncomfortable. We have an 'urge to merge' with one another; yet our experience is so often one of being fractured. Saving our planet is critically dependent on creating family."

And, as Betty Dyson added, "You're all exactly the right people to create this experience." She asked the twenty participants (about half of whom were from Yellow Springs) to remember the most recent event that involved them in a family setting.

For Mary Morgan, of Yellow Springs, it was dinner with some members of her extended family to bid farewell to a foster daughter in the armed forces who was being shipped off to Saudi Arabia. And a chance encounter with a passerby--now an adult--who reminisced about her childhood celebrations of Halloween in the Morgans' home. "We have a big old home which really lent itself to being done up as a haunted house. We must have spent half an hour talking and laughing and remembering those days. It was a real sense of family."

For Ernest Morgan, from Celo, North Carolina, where he is part of an intentional community, there is no sharp dividing line between his extended family "and friends and community."

This was the point of the conference: that in this age of dysfunctional families and personal isolation, we must create non-traditional families to serve as the building blocks to transform our world and, as John Gibson said, "Serve as the amazing grace that will save our planet."

For Anita Gibson, that family consists of clerical trainees who participate in a 14-week course she leads in Indianapolis. "There are other schools that teach clerical skills, but their focus is simply on the technical aspect." Her students, often displaced employees and homemakers, lack the personal skills necessary to keep jobs. They are burdened by attitudes of "I don't amount to anything and nobody's going to listen to me." This has to be countered by an atmosphere of acceptance and mutual respect. The first step is to get them to talk about themselves. "There are no right answers, and by the end of the course we're like family." Many of the trainees come from abusive backgrounds, so training in conflict resolution is a must. And they are taught life management skills--how to better use their time. "Many of them are amazed when we draw up a pie chart of how they use their time." And the teacher is often the student. "If the question is 'How do you make it to work on time when you have to get five children off to school?' we get someone to lead us who actually does that."

On Saturday the participants pinpointed obstacles to creating families, then split into small groups to address these concerns. One problem is a lack of self-esteem.

A negative way of achieving a sense of self-worth is the formation of "cliques." These were seen as dysfunctional families that bolster members' egos with a sense of superiority over those excluded. Penetrating a clique was seen as one of the harder tasks facing people.

Ernest Morgan told of Arthur Morgan's difficulty when he was assigned leadership of a group of engineers with the Bureau of Land Reclamation. "The other engineers resented

this young upstart, and decided not to file their reports. He turned 'a deaf ear' to a lot of their insults. Finally one young engineer broke rank and started filing his reports and that broke the impasse and all the other engineers soon followed suit."

For Jack Newell, a Presbyterian minister, that confrontation with a closed society came when he was assigned a parish in the Ozarks. "There were only eight families in the whole town, and they had no interest in welcoming me." His acceptance came when he started participating in some of the local rituals.

Having a thick skin and persevering help in penetrating a closed group, but members of the conference agree that any family cluster must be open and accepting of newcomers.

When we enter any relationship we would all be much better off if we left our preconceptions and prejudices at the door. Greg Sedbrook of Florida said we could learn a lot from Native American cultures. "When I was living among the Navajo in the Southwest, I was struck by how non-judgmental they were. They accepted newcomers with an open mind, letting that person's qualities speak for themselves. I realized how conditioned we are to be critical of outsiders."

But it's a fine line. Newcomers must be evaluated as to whether they will bring the right qualities to the group, as Ernest Morgan pointed out, "At Celo, we only accept two newcomers at a time for a six-month trial membership--yet our food co-op is totally open, with over three quarters of its members coming from outside the community."

After this discussion, we were asked to team up with a total stranger and to take turns giving back rubs while we answered the question, "What is one belief that you have that you know will never change?" All agreed this was one of the more pleasant activities.

The emotional back rub is one service that the family can offer to its members--safe haven from the dog-eat-dog rat race raging outside. In the 1960s Timothy Leary performed this service, with, of all people, convicted felons. This was at a time when the drug LSD was still legal. Counselors in the program took the drug along with the

prisoners. It was not easy. One counselor said to an inmate, "You know, it scares the hell out of me to be sitting here next to you." The inmate responded that he felt the same way. Of course the chemical was just one avenue to perform the psychic berltitz necessary to bring total strangers together. And that initial encounter was followed up with exhaustive observation and intervention once the prisoners were released. The ex-cons needed to be brought along and coached to develop proper work habits. Of the prisoners who participated, fully eighty percent were successfully integrated into society, compared with only 10% among the general prison population. Burton Dyson remarked, "Once the warden saw these results he knew he had to nip that program in the bud."

"We all must create family groups to serve as guinea pigs," said John Gibson, "to provide examples as to successful ways to re-create truly functioning families." He pointed out the example of Raven Rocks, a successful intentional community of which John Morgan is a member. Raven Rocks was featured on the National Public Radio's "All Things Considered." Said Gibson, "We must perform these experiments, make them work--then, who knows, maybe in a couple of years NPR or PBS will be out to film us, put us on nation-wide radio or TV as one more possible blueprint for people to follow in their own lives."

As Burton Dyson, co-author with his wife Betty of Neighborhood Caretakers, pointed out Sunday morning, "All through human history, under feudalism, where power was wielded at the point of a sword, to today where that is maintained under the barrel of a gun, so many of the struggles that have faced us have been an attempt to define what the purpose of humanity is. One of the main functions of the family is the dissemination of knowledge."

"Ultimately, what a family needs to sustain it is warmth, and a sense of celebration, to renew us and empower us to face the pitfalls of everyday life."

Al Couch, from Hiram, summed up the feelings of a lot of the participants when he observed, "I'm just starting to realize why I came here, I've been trying to set up a land trust for my 121 acre farm. Now I think I know how to do that."





## Book Review

COHOUSING--A CONTEMPORARY APPROACH TO HOUSING OURSELVES by Kathryn McCamant and Charles Durrett. Ten Speed Press, 1988, paper; 208 pp. \$19.95 plus \$2.00 postage from Community Service.

*Lance Grolla*

"After work, I pick up groceries while my husband picks up the kids from day care. Once we get home, we cook dinner, clean up, and put the kids to bed. We don't have time for each other, let alone anyone else. There's got to be a better way." Sound familiar? How can we get back to the old diverse and congenial neighborhoods where love, caring and a few laughs were built into the place? How can we create a feeling of family out of building materials and emotional sweat equity? The answer comes from the same source as the beginning quote, from the book, Cohousing--A Contemporary Approach To Housing Ourselves. The term "cohousing" is a trademark of the authors, Kathryn McCamant and Charles Durrett.

In this book, in vivid language and graphics, you are taken into European communities where, when you arrive home from work, dinner is being prepared by "someone else," your children "occupied" under the eye of friends, and you have time to talk to neighbors on your way from the parking lot to your door.

You have entered a community designed by you and your neighbors. Basic features include a central house with a large common kitchen and dining room, meeting rooms, a shared laundry, a workshop, and a children's area. Surrounding the core house are clustered dwellings, each with a kitchen and private yard, and parking area on the fringe.

Over 100 Cohousing communities exist in Europe, mostly in Scandinavia. Some have been around for over 20 years. They have a verifiable track record as investments and as solutions to the isolation of dispersed families, single persons and older folks. In contrast to the faceless housing tracts, they protect the environment by reducing wasted land and resources and by using energy efficient designs. Democracy is built in, creating togetherness through consensus.

But, let the book speak for itself:

A BEGINNING: "One hundred slightly anxious and genuinely curious people filled the high school meeting room one March evening in 1976, casually assessing each other as potential partners in the creation of a new kind of housing development. The meeting was chaired by three single mothers who sought a living environment that would serve the needs of women raising children alone. They proposed a community that would be safer for children as well as more convenient and emotionally gratifying for parents. Their quest had begun one month earlier when they placed a notice in a daily newspaper....

"One resident recalls that there were only two criteria for joining the group: 'First, to want to live in cohousing; and second, the desire to work for it.'"

THE ORGANIZING CHALLENGE: "For every ten families who want to live in cohousing, there is only one that is prepared to take on the burden of the planning period, and for every ten of those, there are only a few who can take the initiative....

"You need at least one burning soul who really wants to live there to carry a project through. If you have one to four burning souls, then there is no problem. Others will become interested when it begins to smell like something real."

SECURITY: "If I had to choose one word to describe what cohousing means to me: it would be 'security'--security in the emotional sense that I know there are people that I can depend on, people I can call for help. When I couldn't make it home the other night, I called a neighbor to ask him to feed the chickens. When I got home I found that he had not only fed the chickens but also the rabbits, figuring that I had forgotten about them.

"Also, we never worry about finding a baby sitter because we know we can depend on one of the neighbors--and the kids are very comfortable staying

with them. The older kids can just stay home because they have neighbors to call if they have any problems."

**PRIVACY:** Some co-housing residents compare their arrangements to other, less workable shared housing schemes: "There are disadvantages with shared living in one house, especially the high turnover. Even though our household shared ownership, it was inherently unstable. It might be okay for an adult, but it's difficult for children--our son would just start to get close to someone when he would move. It was almost like a divorce for him. And when there was tension between a couple, the entire house felt it. Furthermore, most of the single-family houses aren't designed for adults to live together equally. That's why this cohousing is such a good idea. I can ignore the others if I want."

**DIVERSITY:** "Kids raised in cohousing get to interact with a whole smorgasbord of adults with different talents and interests--musicians, carpenters, potters, computer whizzes, etc. They learn to play more instruments, speak more languages, celebrate more holidays than they could ever experience in a traditional nuclear family setting."

**DESIGN FEATURES:** "The common house is an essential element. Through the activities there, life is added to the streets. Without it, the sense of community would be hard to maintain....

"But the street! Nobody can imagine how we could function without it--here there is life all year 'round. Here we sit, talk, and drink coffee 'til one in the morning, here the kids play when it rains or snows. The grass-covered street is simply one of the best parts of our house."

"Even small details, such as the size of the dining tables, significantly affect the atmosphere. Two communities felt it necessary to have extra-large tables--but then people sit farther apart, so they must talk louder to be heard across the table, which raises the ambient noise level, so that others must talk even louder. Instead, a 2 1/2 by 6'

table, seating six to eight people (including several children), will permit comfortable conversation and promote a relaxed, enjoyable atmosphere. A smaller table or two might be available for families who wish to be by themselves."

**SUMMARY:** "Despite all the concern for community and togetherness, people still spend the vast majority of their time in their own houses. As one woman put it, 'The beauty of cohousing is that you have a private life and a community life, but only as much of each as you want.'"

**CONCLUSION:** "Cohousers are simply creating consciously the community that used to occur naturally."

This compact, handsome and utilitarian book is inspirational! No unattainable dreams here. With colored photos, graphics and easy reading, you visit, live in, and "evaluate" 18 cohousing communities. Samples range from a renovated factory, a mixture of renters and owners, to a neighborhood designed for energy efficiency. In a clear and interesting style, the authors describe the social, economic and emotional investment it takes to start, complete and run a cohousing program.

Buy the book. You'll end up lending it to your friends. Better yet, invite the authors to appear before your group. They give workshops and publish a cohousing newsletter. They can be reached by writing the publisher, Ten Speed Press, P. O. Box 7123, Berkeley, CA, 94704; 415, 527-1563.







## Readers Write

ABOUT ERNEST MORGAN'S "RESTRUCTURING THE AMERICAN ECONOMY" WHICH APPEARED IN THE JULY/AUGUST 1990 ISSUE OF THE COMMUNITY SERVICE NEWSLETTER.

Morgan suggests some ways in which the economy might be restructured with suitable tax and monetary changes. Emphasis is placed on the need to drop the old concept of accelerated economic growth as means to overcome poverty, and replacing it by mechanisms for more equitable distribution of property and income. He mentions Employee Stock Ownership Plans, and the Universal Stock Ownership Plan proposed by economist Stuart Speiser. He suggests the taxation of money, more steeply graded income and inheritance taxes, strengthening tax-deductible giving to nonprofit activities, and supporting Coops and Credit Unions.

I could not help feeling somewhat disappointed by Morgan's recommendations. After the alarming picture he presents of the economy, and quite rightly so, his suggestions of how things might be done differently seem rather mild and tentative. And wouldn't the Universal Stock Ownership Plan finally put us all on the side of the polluters and unscrupulous resource exploiters? More important, the suggestions sound more like descriptions of "the other side of the oceans" (as I put it in my article "On Structure" in Bul.#110, p.3). In other words, the problem is not so much to describe what it's like on the other side, but how to get there.

Resolution of the issues addressed by Morgan and the kinds of new policies he envisions, if fully implemented, really amount to major changes in the psychophysical complex--and not only within the United States--with a wide range of largely unforeseeable ramifications. To implement such a transformation requires not some one or several actions, but a change process. Morgan acknowledges this by hinting at the need for "fine tuning," for various international mechanisms, for studying and watching closely, and for several procedures to go hand in hand with each other.

Beyond this, he gives us no clue what sort of change process he has in mind--unless the intent of his writing is to put a bug into some legislators' ears and get them sufficiently interested in devising their own approaches.

Meanwhile, back at the ranch...we are left fending for ourselves as we face the economic uncertainties of the immediate future. At the level of individual survival and individual development, the answer can only be cooperation and community. In part, that means learning how to rely more on the second or informal economy.

Also, it strikes me that there is something quite dissonant about me buying my bagels with the same money that rushes about in billions between international banks, multinational corporations, drug cartels, speculators and manipulators. As I have argued in Toward A New Environment, between the individual and the world market there ought to be an interface boundary, and it needs to be further out than my wallet. I suggested that a natural position for such a boundary might be where the transition takes place from "linear thinking" to "logarithmic thinking." (In one case it's a matter of how much is earned or spent, in the other it's what percent.) The boundary can well be visualized as the boundary of a community --irrespective of whether the community is communal, cooperative, free-enterprise, or whatever. Such a boundary decouples the individual somewhat from the vagaries of the stock market and from the machinations of the financial power centers.

Harry Schwarzlander, Syracuse, NY

*The following is a copy sent to us by Alfred Andersen of a letter he sent to Harry Schwarzlander, concerning Ernest Morgan's article "Restructuring The American Economy."*

Dear Harry,

Thank you for your August 1 Bulletin. I very much agree with your closing "Comments." I do think you were a bit hard on Ernest Morgan, however. He is, after all, trying to speak to a very basic inequity, one covered also in the enclosed analysis of mine after attending The Other Economic Summit (TOES) in Houston last month. (See p.1 of this Newsletter.)

I do agree, however with your comment on Stuart Speiser's "Solution," that his plan would put us all in complicity with the corporate Global Marketplace. Also, it is essentially a welfare program. But Stuart, also, is trying to address a very basic inequity. At least he is trying to go beyond ESOPs.

*In fellowship, Al Anderson, Ukiah, CA*

Thanks for the fine July/August 1990 issue of the Newsletter and particularly Ernest Morgan's very salient article. I have already distributed copies of Ernest's article to John Dow, who at 85 (also), is once again running in a primary for Congress (in his old district) with very similar themes to those of Ernest. The two men, incidentally, met at a conference a few years ago in New York City, arranged by our local anti-nuclear group.

The local and national headquarters of US-USSR Bridges for Peace also received copies--since it is so relevant to Soviet-American comparisons and joint endeavors for a jointly better world.

*Howard Cort, Ghent, NY*



## Announcements

### RECYCLED PAPER

By choosing recycled paper you will help to promote a clean environment and a sustainable society. For a copy of Earth Care's free catalog, write to their new address: Earth Care Paper, PO Box 14140, Dept. 168, Madison, WI 53714, or call (608) 277-2900.

### CO-OP AMERICA 1990 DIRECTORY

Co-op America 1990 Directory of Organizational Members lists over 450 businesses and groups across the U.S. that care about consumers, workers, the environment and communities and show it in the way they do business or in the products they make. Help work for a more just, peaceful economy, and a clean and healthy environment by using this Directory. For a FREE copy, write: Co-op America, 2100 M St. NW Ste 403, Washington, DC 20063; 1-800-424-2667.

### MEMBERSHIP RENEWAL

If there is a '90 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight and that you want to continue to support our work of building community

and to receive our NEWSLETTER six times a year. If we have not heard from you by the end of December, this will be the last NEWSLETTER you will receive on a regular basis.

Due to rising costs in all departments, the trustees of Community Service have decided to raise the basic membership contribution to \$25. If for any reason this is not feasible for anyone, we are willing to accept less. We also hope some of you are in a position to contribute more. Please send your tax-deductible contribution of \$25 or more (or less) in today. All gifts are much appreciated.

### MEMBERSHIP MEETING

The annual Membership Meeting and fall Board Meeting will be Saturday, November 17th at 10:30 AM at Helen and Tom Dunhams' home, 511 S. High St., Yellow Springs, OH 45387.

### MEMBERS DIRECTORY

The time has come to update the Community Service Members Directory which serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already on the Directory, this is your chance to amend your listing. The deadline for changes/additions is Dec. 31, 1990.

### INVITED: ESSAYS ON COMMUNITY

We remind our readers that in recognition of the 50th anniversary of Community Service and of Arthur Morgan's insight into the significance of family and community to society, Community Service invites interested persons to share their reflections on the importance of community to them. Some essays will be selected for publication in the Community Service Newsletter. Suggested topics are: "What makes a good community?," "How the community effects values," and "What intentional community means to me." Submissions should be 2,000 words or less, typed, double-spaced.

Those entrants whose essays are selected will receive a Community Service membership or an extension of their membership for a year. Please send your essay prior to December 30th to Community Service, P.O. Box 243, Yellow Springs, OH 45387.

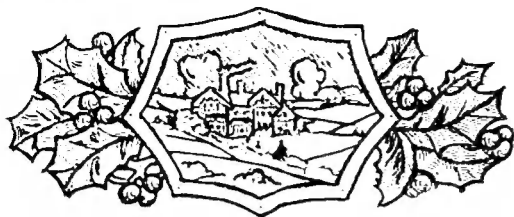
### ABOUT A "SELF HELP COMMUNITY"

I am trying to set up a Self Help Community and need to make contact with another person who has the drive, experience and desire to help others while helping herself. It's hoped that we can improve the lifestyle of others by demonstrating better ways to manage money and health while taking the environment into consideration. I have 142 acres, barn, garden, flock of chickens and 50 milk goats (24 milking). All paid for. Eleanor Sisson, HC-64, Box 169-A, Hillsboro, WV 24946.

### GRAILVILLE PROGRAMS

Nov. 16-18: "On Gaining A Voice" with Mary Belenky, co-author, Women's Ways of Knowing, offers an opportunity to gain insight into one's way of thinking and increase confidence in one's ability as learner and creative thinker. Cost: \$100-135 (program/room/meals.)

Dec. 27-30: "Celebrating The Grail's 50th Anniversary." Outstanding scholars will look at ideas which have been germinal in The Grail and their contribution toward a vision for the 90s. Cost: \$125-175 (program/room/meals.) For information write: Grailville, 932 O'Bannonville Rd, Loveland OH 45140; 513-683-2340.



### **Community Service Newsletter**

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Rod Wright.

### **Membership**

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

### **Have Your Friends Seen The Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

### **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

### **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

### **Address Change**

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

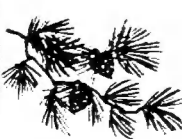
### **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/90. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.*

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Community Service Inc.  
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Yellow Springs, OH 45387

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